3:Will and Spinden E-5 (1905) 1906
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831 171 among the Arikara and Hidatsa. The men boasted their love exploits, and carried often about the village small bundles of sticks each representing a conquest, or one large stick with stripes indicating the number; this was also a Hidatsa custom.

585 When a man wished to marry, after obtaining the girl's and the father's consent, he led horses to the door of the father's house and tied them there. Then the father took the same number of his own horses and tied them to the young man's door. After this the girl cooked corn each day and carried it to the young man's house for a certain number of days. Then the young man went to the father's house and claimed his wife. The young people either built a new home or lived with one of their parents, in which case the father remained master of the house. On marrying an eldest sister, a man acquired the right of marriage over all the other sisters. Catlin tells us that the girls usually married at from twelve to fourteen years of age.

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858 601 606 551 Children were never disciplined and were always humored by their parents who seemed to be very fond of them. The father's brother and sister were called father and mother. The mother's sister was called mother and her brother uncle. Cousins called each other brother and sister. The mother-in-law was not permitted to address her son-in-law till he had come back with the scalp and gun of an enemy. Someone was usually paid to give the child his name, which was chosen by the parent.

776 RELIGION:—The religious ideas of the Mandans resemble in a number of respects both those of the Sioux and the Arikara. While there are a number of deities, there was one among them to whom special veneration was paid. This one, the creator of the earth and everything in it, and of men, was called the Lord of Life.[1] Next after him came the First Man to whom the Lord of Life gave great power and who acted as a sort of mediator for men. Catlin says he was the only person saved from the great deluge, and he played an important part in the Okeepa. He was worshipped and sacrifices were made to him. Next was an evil spirit who, though powerful, ranks far below the First Man. Fourth on the list was Rokanka-Tauihanka

[1] Maximilian: p. 419.